

1252
AN
EXTRACT

FROM A
TREATISE
ON THE
SPIRIT OF PRAYER,
OR

*The Soul rising out of the Vanity of Time into the Riches
of Eternity.*

WITH SOME
THOUGHTS ON WAR:

Remarks on the Nature and bad effects of the use
of Spirituous Liquors.

AND
CONSIDERATIONS ON SLAVERY.

Ah! Why will Kings forget that they are Men,
And Men that they are Brethren — why delight,
In human sacrifice? — Why burst the ties
Of Nature, that should knit their Souls together
In one soft band of Amity and Love.

Father of Men, was it for this
Thy breath divine, kindled within his breast
The vital flame? For this, was thy fair Image
Stamp'd on his Soul, with god-like lineaments?
For this, dominion given him absolute
O'er all thy works, only that he might reign
Supreme in woe?

PORTER.

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MDCCLXXX.

by Anthony Bonas...

CHRIST our Lord, to whom every knee must bow, and every tongue confess, either in mercy or in judgment, came down from his father's glory, took upon him our nature and suffered death for us, to restore to us that first life of meekness, purity and love, that being dead to sin, we should live unto righteousness. Leaving us an example, saith the Apostle, that we should follow his steps. He positively enjoins us, to love our enemies, to bless them that curse us; to do good to those that hate us, and pray for them which despitefully use us and persecute us. A new commandment, saith our blessed Saviour, I give unto you, that ye love one another as I have loved you. The meek, the merciful and the pure in heart are by him pronounced to be the particular objects of divine regard. These are the watch words of Christianity to all the true followers of Christ.

On the other hand, War requires of its votaries that they kill, destroy, lay waste, and to the utmost of their power distress and annoy, and in every way and manner deprive those they esteem their enemies of support and comfort. Now reader, consider the difference; look at the suffering and distress which has, and continues to desolate this once highly favoured land; numbers of human beings, equally with ourselves the objects of redeeming grace, are daily hurried into eternity, many, its to be feared, in an unprepared state; and if upon comparing the one with the other we feel compunction, if we are moved with compassion toward our fellow-men, let us cherish this sensation; it is a call from the God of Love, the beneficent father of mankind, whom the Apostle denominates, under the appellation of love. God is Love—and he that dwelleth in God dwelleth in love and God in him.



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EXTRACT, &c.

THE greatest Part of Mankind, nay of Christians, may be said to be asleep; and that particular Way of Life, which takes up each Man's Mind, Thoughts, and Affections, may very well be called his particular Dream. This Degree of Vanity is equally visible in every Form and Order of Life. The Learned and the Ignorant, the Rich and the Poor, are all in the same State of Slumber; only passing away a short Life in a different Kind of a Dream. But why so? It is because Man has an Eternity within him, is born into this World, not for the Sake of living here, not for any Thing this World can give him, but only to have Time and Place to become either an eternal Partaker of a divine Life with God, or to have an hellish Eternity amongst fallen Angels: And therefore, every Man who has not his Eyes, his Heart, and his Hands, continually governed by this two-fold Eternity, may be justly said to be fast asleep, to have no awakened Sensibility of himself. And a Life devoted to Interest, and the Enjoyments of this World, spent and wasted in the Slavery of earthly Desires,

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may be truly called a Dream, as having all the Shortness, Vanity and Delusion of a Dream; only with this Difference, that when a Dream is over, nothing is lost but Fictions and Fancies: but when the Dream of Life is ended only by Death, all that Eternity is lost, for which we were brought into Being. Now there is no Misery in this World, nothing that makes either the Life or Death of Man to be full of Calamity, but this Blindness and Insensibility of his State, into which he so willingly, nay obstinately, plunges himself. Every Thing that has the Nature of Evil and Distress in it, takes its Rise from thence. Do but suppose a Man to know himself; that he comes into this World on no other Errand, but to rise out of the Vanity of Time into the Riches of Eternity; do but suppose him to govern his inward Thoughts and outward Actions by this View of himself, and then to him every Day has lost all its Evil; Prosperity and Adversity have no Difference, because he receives and uses them both in the same Spirit; Life and Death are equally welcome, because equally Parts of his Way to Eternity. For poor and miserable as this Life is, we have all of us free Access to all that is great, and good, and happy; and carry within ourselves a Key to all the Treasures that Heaven has to bestow upon us.—We starve in the Midst of Plenty, groan under Infirmities, with the Remedy in our own Hands; live and die without

without knowing and feeling any Thing of the one only Good, whilst we have it in our Power to know and enjoy it in as great a Reality, as we know and feel the Power of this World over us: For Heaven is as near to our Souls, as this World is to our Bodies; and we are created, we are redeemed, to have our Conversation in it: God, the only Good of all intelligent Natures, is not an absent or distant God, but is more present in and to our Souls, than our own Bodies; and we are Strangers to Heaven, and without God in the World, for this only Reason, because we are void of that Spirit of Prayer, which alone can, and never fails to unite us with the one only Good, and to open Heaven and the Kingdom of God within us. All our Salvation consists in the *Manifestation of the Nature, Life, and Spirit of Jesus Christ in our inward new Man*. This alone is Christian Redemption; this alone delivers from the Guilt and Power of Sin; this alone redeems, renews, and regains the first Life of God in the Soul of Man. Every Thing besides this is *Self*, is *Fiction*, is *Propriety*, is *own Will*, and however coloured, is only thy *old Man, with all his Deeds*. Enter therefore with all thy Heart into this Truth, let thy Eye be always upon it, do every Thing in View of it, try every Thing by the Truth of it, love Nothing but for the Sake of it. Wherever thou goest, whatever thou dost at Home, or Abroad, in the Field, or at Church,

Church, do all in a Desire of Union with Christ, in Imitation of his Tempers and Inclinations, and look upon all as Nothing, but that which exercises and encreases the Spirit and Life of Christ in thy Soul. From Morning to Night keep Jesus in thy Heart, long for Nothing, desire Nothing, hope for Nothing, but to have all that is within Thee, changed into the Spirit and Temper of the Holy Jesus. Let this be thy *Christianity*, thy *Church*, and thy *Religion*. For this new Birth in Christ thus firmly believed, and continually desired, will do every Thing that thou wantest to have done in Thee, it will dry up all the Springs of Vice, stop all the Workings of Evil in thy Nature, it will bring all that is Good into Thee, it will open all the Gospel within Thee, and thou wilt know what it is to be taught of God. This longing Desire of thy Heart to be *one* with Christ, will soon put a Stop to all the Vanity of thy Life, and nothing will be admitted to enter into thy Heart, or proceed from it, but what comes from God, and returns to God; thou wilt soon be, as it were, tied and bound in the Chains of all holy Affections and Desires, thy *Mouth* will have a *Watch* set upon it, thy *Ears* would willingly hear nothing that does not tend to God, nor thy Eyes be open, but to see, and find Occasions of doing Good. In a Word, when this Faith has got both thy *Head* and thy *Heart*, it will then be with thee, as it was with the *Merchant* who

who found a *Pearl of Great Price*, it will make thee gladly to *sell all that thou hast, and buy it*. For all that had seized and possessed the Heart of any Man, whatever the *Merchant* of this World had got together, whether of Riches, Power, Honour, Learning or Reputation, loses all its Value, is counted but as *Dung*, and willingly parted with, as soon as this glorious Pearl, the new Birth in Christ Jesus, is discovered and found by him. This therefore may serve as a *Touchstone*, whereby every one may try the Truth of his State; if the old Man is still a *Merchant* within thee, trading in all Sorts of worldly Honour, Power or Learning, if the Wisdom of this World is not Foolishness to thee, if earthly Interests, and sensual Pleasures, are still the Desire of thy Heart, and only covered under a *Form* of Godliness, a *Cloke* of Creeds, Observances and Institutions of Religion, thou mayst be assured, that the *Pearl of Great Price* is not yet found by thee. For where Christ is born, or his Spirit rises up in the Soul, *there all Self* is denied, and obliged to turn out; *there* all carnal Wisdom, Arts of Advancement, with every Pride and Glory of this Life, are as so many *Heathen Idols*, all willingly renounced, and the Man is not only content, but rejoices to say, that *his Kingdom is not of this World*.

But thou wilt perhaps say, how shall this great Work, the Birth of Christ, be effected

in me? It might rather be said, since Christ has an infinite Power, and also an infinite Desire to save Mankind, how can any one miss of this Salvation, but through his *own Unwillingness* to be saved by him? Consider, how was it that the *Lame* and *Blind*, the *Lunatick* and *Leper*, the *Publican* and *Sinner*, found Christ to be their Saviour, and to do *all That* for them, which they wanted to be done to them? It was because they had a *real Desire* of having *That* which they asked for, and therefore in true *Faith* and *Prayer* applied to Christ, that his Spirit and Power might enter into them, and heal *That* which they wanted, and desired to be healed in them. Every one of these said in *Faith* and *Desire*, *Lord, if Thou wilt, Thou canst make me whole.* And the Answer was always this, *According to thy Faith, so be it done unto Thee.* This is Christ's Answer *now*, and thus it is done to every one of us at this Day, as *our Faith is, so is it done unto us.* And here lies the whole Reason of our falling short of the Salvation of Christ, it is because we have *no Will* to it.

But you will say, Do not all Christians desire to have Christ to be their Saviour? Yes. But here is the Deceit; all would have Christ to be their Saviour in the *next World*, and to help them into Heaven when they die, by his Power and Merits with God. But this is not *willing* Christ to be thy Saviour; for his Salvation, if it is had, must be

be had in this World, if He saves Thee, it must be done in this Life, by changing and altering *all that is within Thee*, by helping thee to a new Heart, as he helped the Blind to see, the Lame to walk, and the Dumb to speak. For to have Salvation from Christ, is nothing else but to be made like unto Him; it is to have his Humility and Meekness, his Mortification and Self-denial, his Renunciation of the Spirit, Wisdom, and Honours of this World, his Love of God, his Desire of doing God's Will, and seeking only his Honour. To have these Tempers formed and begotten in thy Heart, is to have Salvation from Christ; but if thou *willest not* to have these Tempers brought forth in thee, if thy Faith and Desire does not seek and cry to Christ for them in the *same Reality*, as the Lame asked to walk, and the Blind to see, then thou must be said to be *unwilling* to have Christ to be thy Saviour.

Again, Consider, how was it that the carnal Jew, the deep-read Scribe, the learned Rabbi, the religious Pharisee, not only did not receive, but *crucified* their Saviour? It was because they *willed* and *desired* no such Saviour as He was, no such *inward Salvation* as He offered to them. They desired no Change of their own Nature, no inward Destruction of their own natural Tempers, no Deliverance from the Love of themselves, and the Enjoyments of their Passions; they liked their State, the Gratifications of their
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old Man, their *long Robes*, their *broad Phylacteries*, and *Greetings* in the Markets. They wanted not to have their *Pride* and *Self-love* dethroned, their *Covetousness* and *Sensuality* to be subdued by a new Nature from Heaven derived into them. Their only Desire was the Success of *Judaism*, to have an *outward* Saviour, a *temporal* Prince, that should establish their *Law* and *Ceremonies* over all the Earth. And therefore they crucified their dear Redeemer, and would have none of his Salvation, because it all consisted in a Change of their Nature, in a *new Birth* from above, and a Kingdom of Heaven to be opened *within* them by the Spirit of God.

Oh Christendom, look not only at the *old Jews*, but see thyself in this Glass. For at this Day, (Oh sad Truth to be told!) at this Day, a Christ *within* us, an *inward* Saviour raising a *Birth* of his own Nature, Life, and Spirit *within* us, is rejected as gross *Enthusiasm*, the learned *Rabbies* take Counsel against it. The Propagation of *Popery*, the Propagation of *Protestantism*, the Success of some *particular* Church, is the *Salvation* which Priests and People are chiefly concerned about.

But to return: It is manifest, that no one can fail of the Benefit of Christ's Salvation, but through an *Unwillingness* to have it, and from the same Spirit and Tempers which made the *Jews* unwilling to receive it. But

if thou wouldst still farther know how this great Work, the *Birth* of Christ, is to be effected in thee, then let this joyful Truth be told thee, that this great Work is *already* begun in every one of us. For this holy Jesus, that is to be formed in thee, that is to be the Saviour and new Life of thy Soul, that is to raise thee out of the Darkness of Death into the Light of Life, and give thee Power to become a Son of God, is already *within* thee, living, stirring, calling, knocking at the Door of thy Heart, and wanting nothing but thy own *Faith* and *good Will*, to have as real a Birth and Form in thee, as he had in the Virgin *Mary*. For the eternal *Word*, or Son of God, did not then first begin to be the Saviour of the World, when he was born in *Bethlehem* of *Judea*; but that *Word*, which became Man in the Virgin *Mary*, did, from the Beginning of the World, enter as a *Word* of Life, a *Seed* of Salvation, into the first Father of Mankind, was inspoken into him, as an ingrafted Word, under the Name and Character of a *Bruiser of the Serpent's Head*. Hence it is, that Christ said to his Disciples, *the Kingdom of God is within you*; that is, the Divine Nature is within you, given unto your first Father, into the Light of his Life, and from him rising up in the Life of every Son of *Adam*. Hence also the holy Jesus is said to be the *Light*, which lighteth every Man that cometh into the World. Not as he was born
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in *Bethlehem*, not as He had an human Form upon Earth; in these Respects he could not be said to have been the Light of every Man that cometh into the World; but as he was that *eternal Word*, by which all Things were created, which was the *Life* and *Light* of all Things, and which had as a *second* Creator entered again into fallen Man, as a Bruiser of the Serpent; in this respect it was truly said of our Lord, when on Earth, that *He was that Light which lighteth every Man, that cometh into the World*. For He was really and truly all this, as He was the *Immanuel*, the God *with us*, given unto *Adam*, and in him to all his Offspring. See here the Beginning and glorious Extent of the *Catholic Church* of Christ, it takes in all the World. It is God's unlimited, universal Mercy to all Mankind; and every human Creature, as sure as he is born of *Adam*, has a Birth of the Bruiser of the Serpent within him, and so is infallibly in Covenant with God, through Jesus Christ. Hence also it is, that the Holy Jesus is appointed to be Judge of all the World, it is because all Mankind, all Nations and Languages have in him, and through him, been put into Covenant with God, and made capable of resisting the Evil of their fallen Nature.

When our blessed Lord conversed with the Woman at *Jacob's Well*, He said unto her, *If thou knewest the Gift of God, and who it is that talketh with Thee, thou wouldest have*

have asked of Him, and he would have given Thee living Water. How happy (may any one well say) was this Woman of Samaria, to stand so near this *Gift of God*, from whom she might have had living Water, had she but vouchsafed to have asked for it! But, dear Christian, this Happiness is thine; for this Holy Jesus, *the Gift of God*, first given unto Adam, and in him to all that are descended from him, is the *Gift of God* to Thee, as sure as thou art born of Adam; nay, hast thou never yet owned him; art thou wandered from him, as far as the Prodigal Son from his Father's House? Yet is he still with Thee, he is the *Gift of God* to Thee, and if thou wilt turn to Him, and ask of Him, he has living Water for Thee.

Poor Sinner! consider the Treasure thou hast within Thee, the Saviour of the World, the eternal Word of God lies hid in Thee, as a Spark of the Divine Nature, which is to overcome Sin and Death, and Hell within Thee, and generate the Life of Heaven again in thy Soul. Turn to thy Heart, and thy Heart will find its Saviour, its God within itself. Thou seest, hearest, and feelest nothing of God, because thou seekest for Him *abroad* with thy outward Eyes, thou seekest for him in Books, in Controversies, in the Church, and outward Exercises, but *there* thou wilt not find Him, till thou hast *first* found Him in thy Heart. Seek for Him in thy Heart, and thou wilt never seek in vain,
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for there he dwelleth, there is the Seat of his Light and Holy Spirit.

For this turning to the Light and Spirit of God within Thee, is thy *only true* turning unto God, there is no other Way of finding Him, but in that Place where he dwelleth in Thee. For though God be every where present, yet He is only present to Thee in the deepest, and most central Part of thy Soul. Thy natural *Senses* cannot possess God, or unite Thee to him, nay thy inward Faculties of *Understanding, Will, and Memory*, can only reach after God, but cannot be the *Place* of his Habitation in Thee. But there is a *Root*, or *Death* in Thee, from whence all these Faculties come forth, as Lines from a *Center*, or as Branches from the Body of the Tree. This Depth is called the *Center*, the *Fund*, or *Bottom* of the Soul. This Depth is the *Unity*, the *Eternity*, I had almost said, the *Infinity* of thy Soul; for it is so infinite, that nothing can satisfy it, or give it any Rest, but the Infinity of God. In this *Depth* of the Soul, the Holy Trinity brought forth its own living Image in the first created Man, bearing in Himself a living Representation of Father, Son and Holy Ghost, and this was his Dwelling in God and God in Him. This was the Kingdom of God *within* Him, and made Paradise *without* Him. But the Day that *Adam* did eat of the forbidden earthly Tree, in that Day he absolutely died to this Kingdom

dom of God *within Him*. This Depth, or *Center* of his Soul having lost its God, was shut up in Death and Darkness, and became a Prisoner in an earthly Animal, that only excelled its Brethren, the Beasts, in an upright Form, and serpentine Subtlety. Thus ended the Fall of Man. But from that Moment that the God of Mercy inspoke into *Adam* the Bruiser of the Serpent, from that Moment all the Riches and Treasures of the Divine Nature came again into Man, as a *Seed* of Salvation sown into the *Center* of the Soul, and only lieth hidden there in every Man; till he desires to rise from his fallen State, and to be born again from above.

Awake then, thou that sleepest, and Christ, who, from all Eternity, hath been espoused to thy Soul, shall give Thee Light. Begin to Search and dig in thine own Field for this *Pearl of Eternity*, that lieth hidden in it; it cannot cost Thee too much, nor canst thou buy it dear; for it is *All*, and when thou hast found it, thou wilt know, that all which thou hast sold, or given away for it, is as meer a Nothing, as a Bubble upon the Water.

But if thou turnest from this heavenly Pearl, or tramplest it under thy Feet, for the Sake of being Rich or Great, either in Church or State, if Death finds Thee in *this Success*, thou canst not then say, that though the *Pearl* is lost, yet *something* has
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been gained instead of it. For in that parting Moment, the *Things*, and the *Sounds* of this World, will be exactly alike; to have had an *Estate*, or only to have *heard* of it; to have lived at *Lambeth* twenty Years, or only to have twenty Times *passed* by the Palace, will be the *same Good*, or the *same Nothing* to Thee.

But I will now shew a little more distinctly, what this *Pearl of Eternity* is. *First*, It is the *Light* and *Spirit* of God within Thee, which has hitherto done Thee but little Good, because all the Desire of thy Heart has been after the *Light* and *Spirit* of this World. Thy Reason and Senses, thy Heart and Passions, have turned all their Attention to the poor Concerns of this Life, and therefore thou art a Stranger to this Principle of Heaven, this Riches of Eternity within Thee. For as God is not, cannot be truly found by any Worshippers, but those who worship Him in *Spirit* and in *Truth*, so this *Light* and *Spirit*, though always within us, is not, cannot be found, felt, or enjoyed, but by those, whose whole Spirit is turned to it.

When Man first came into Being, and stood before God as his own Image and Likeness, this *Light* and *Spirit* of God was as *natural* to him, as truly the *Light* of his Nature, as the *Light* and *Air* of this World is natural to the Creatures that have their Birth in it. But when Man, not content
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with the Food of Eternity, did eat of the earthly Tree, this Light and Spirit of Heaven was no more *Natural* to him, no more rose up as a Birth of his Nature, but, instead thereof, he was left solely to the Light and Spirit of this World. And this is *that Death* which God told *Adam* he should surely die, in the Day that he should eat of the forbidden Tree.

But the Goodness of God would not leave Man in this Condition; a Redemption from it was immediately granted, and the Bruiser of the Serpent brought the Light and Spirit of Heaven *once more* into the human Nature. Not as it was in its first State, when Man was in Paradise, but as a *Treasure hidden* in the Center of our Souls, which should discover, and open itself by Degrees, in such Proportion, as the *Faith* and *Desires* of our Hearts were turned to it. This Light and Spirit of God thus freely restored again to the Soul, and lying in it as a *secret Source* of Heaven, is called *Grace*, *Free Grace*, or the *Supernatural Gift*, or Power of God in the Soul, because it was something, that the Neutral Powers of the Soul could no more obtain. Hence it is, that in the greatest Truth, and highest Reality, every *Stirring* of the Soul, every *Tendency* of the Heart towards God and Goodness, is *justly* and *necessarily* ascribed to the *Holy Spirit*, or the *Grace* of God. It is because this *first Seed* of Life, which is sown into the

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the Soul, as the *Gift* or *Grace* of God to fallen Man, is itself the *Light* and *Spirit* of God, and therefore every *Stirring*, or *Opening* of this Seed of Life, every awakened Thought or Desire that arises from it, must be called the *Moving*, or the *Quickening* of the Spirit of God; and therefore that new Man which arises from it, must, of all Necessity, be said to be *solely the Work and Operation* of God. Hence also we have an easy and plain Declaration of the true Meaning, solid Sense, and certain Truth, of all those Scriptures, which speak of the *Inspiration* of God, the Operation of the *Holy Spirit*, the Power of the *Divine Light*, as the *sole* and *necessary* Agents in the Renewal and Sanctification of our Souls and also as being Things *common* to all Men. It is because this *Seed* of Life, or Bruiser of the Serpent, is *common* to all Men, and has in all Men a *Degree* of Life, which is in itself so much of the *Inspiration*, or Life of God, the *Spirit* of God, the *Light* of God, which is in every Soul, and is its Power of becoming born again of God. Hence also it is, that all Men are exhorted not to *quench*, or *resist*, or *grieve* the Spirit; that is, this *Seed of the Spirit and Light of God* that is in *all* Men, as the only Source of Good. Again, *the Flesh lusteth against the Spirit, and the Spirit against the Flesh*. By the *Flesh* and its Lustings, are meant the *mere human Nature*, or the *natural Man*, as He is by

by the Fall; by the *Spirit* is meant the *Bruiser of the Serpent*, that Seed of the Light and Spirit of God, which lieth as a Treasure hid in the Soul, in order to bring forth the Life that was lost in *Adam*. Now as the Flesh hath its Life, its Lustings, whence all Sorts of Evil are truly said to be inspired, quickened, and stirred up in us; so the Spirit being a *Living Principle within us*, has its *Inspiration*, its *Breathing*, its *Moving*, its *Quickening*, from which alone the Divine Life, or the Angel that died in *Adam*, can be born in us.

When this *Seed*, of the Spirit, *common* to all Men, is not resisted, grieved and quenched, but its *Inspirations* and *Motions* suffered to grow and increase in us, to unite with God, and get Power over all the Lusts of the Flesh, then we are born again, the Nature, Spirit and Tempers of Jesus Christ are opened in our Souls, the Kingdom of God is come, and is found within us. On the other Hand, when the Flesh, or the *Natural Man* hath resisted and quenched this Spirit or Seed of Life within us, then the Works of the Flesh, Adultery, Fornication, Murders, Lying, Hatred, Envy, Wrath, Pride, Foolishness, worldly Wisdom, carnal Prudence, false Religion, hypocritical Holiness, and serpentine Subtlety, have set up their Kingdom within us.

See here in short the State of Man as redeemed. He has a *Spark* of the Light and

Spirit of God, as a *Supernatural Gift* of God given into the Birth of his Soul, to bring forth by Degrees a *New Birth* of that Life, which was lost in Paradise. This Holy Spark of the Divine Nature within Him, has a natural, strong, and almost infinite Tendency, or Reaching after that eternal Light and Spirit of God, from whence it came forth. It came forth from God, it came out of God, it *partaketh* of the Divine Nature, and therefore it is always in a State of Tendency and Return to God. And all this is called the *Breathing*, the *Moving*, the *Quickening* of the Holy Spirit within us, which are so many Operations of this Spark of Life tending towards God. On the other Hand, The Deity, as considered in itself, and *Without* the Soul of Man, has an *infinite, unchangeable* Tendency of Love, and desire towards the Soul of Man, to unite, and communicate its own Riches and Glories to it, just as the Spirit of the *Air without* Man, unites, and communicates its Riches and Virtues to the Spirit of the Air that is *within* Man. This Love, or Desire of God towards the Soul of Man is so great, that He gave His only begotten Son, the Brightness of his Glory, to take human Nature upon Him, in its fallen State, that by this mysterious Union of God and Man, all the Enemies of the Soul of Man might be overcome, and every human Creature might have a Power of being born again according

ing to that Image of God, in which he was first created. The Gospel is the History of this Love of God to Man. Inwardly he has a *Seed* of the Divine Life given into the Birth of his Soul, a *Seed* that has all the *Riches of Eternity* in it, and is always wanting to come to the Birth in him, and be alive in God. Outwardly he has Jesus Christ, who, as a *Sun* of Righteousness, is always casting forth his enlivening *Beams* on this *inward Seed*, to kindle and call it forth to the Birth, doing that to this *Seed of Heaven* in Man, which the *Sun* in the Firmament is always doing to the vegetable *Seeds* in the Earth.

Consider this Matter in the following Similitude. A *Grain* of Wheat has the *Air* and *Light* of this World inclosed, or incorporated in it: This is the Mystery of its Life, this is its Power of Growing, by this it has a strong continual Tendency of uniting again with that *Ocean* of Light and Air, from whence it came forth, and so it helps to kindle its own vegetable Life.

On the other Hand, That great *Ocean* of Light and Air, having its own *Offspring* hidden in the Heart of the Grain, has a perpetual strong Tendency to unite and communicate with it again. From this Desire of Union on *both Sides*, the vegetable Life arises, and all the Virtues and Powers contained in it.

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But here let it be well observed, that this Desire on both Sides cannot have its Effect, till the *Husk* and gross Part of the Grain falls into a State of Corruption and Death, till this begins, the Mystery of Life hidden in it, cannot come forth. The Application here may be left to the Reader. I shall only observe, that we may here see the true Ground, and absolute Necessity of that dying to ourselves, and to the World, to which our Blessed Lord so constantly calls all his Followers. An universal Self-denial, a perpetual Mortification of the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not a Thing imposed upon us by the *mere Will* of God, is not required as a *Punishment*, is not an Invention of dull and *monkish* Spirits, but has its *Ground* and *Reason* in the Nature of the Thing, and is as absolutely necessary to make Way for the New Birth, as the Death of the *Husk*, and gross Part of the Grain, is necessary to make Way for its vegetable Life.

But *Secondly*, this *Pearl of Eternity* is the *Wisdom* and *Love* of God within Thee. In this Pearl of thy Serpent Bruiser, all the Holy Nature, Spirit, Tempers, and Inclinations of Christ lie as in a Seed, in the Center of thy Soul, and divine Wisdom, and heavenly Love, will grow up in Thee, if thou givest but true Attention to God present in thy Soul. On the other Hand, there is hidden also in the Depth of thy Nature,
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the *Root*, or *Possibility* of all the hellish Nature, Spirit and Tempers of the fallen Angels. For Heaven and Hell have each of them their *Foundation* within us, they come not into us from *without*, but spring up in us, according as our *Will* and *Heart* is turned either to the Light of God, or the Kingdom of Darkness. But when this Ise, which is in the Midst of these two Eternities, is at an End, either an Angel or a Devil will be found to have a *Birth* in us.

Thou needest not therefore run here, or there, saying, *Where is Christ?* Thou needest not say, *who shall ascend into Heaven, that is, to bring down Christ from above?* or who shall descend into the Deep, to bring up Christ from the Dead? for behold the *Word*, which is the Wisdom of God, is in thy Heart, it is there as a Bruiser of thy Serpent, as a Light unto thy Feet, and Lanthorn unto thy Paths. It is there as an *Holy Oil*, to soften and overcome the wrathful fiery Properties of thy Nature, and change them into the humble Meekness of Light and Love. It is there as a *speaking Word* of God in thy Soul; and as soon as thou art ready to hear, this eternal speaking Word will speak Wisdom and Love in thy inward Parts, and bring forth the Birth of Christ, with all his Holy Nature, Spirit and Tempers, within Thee. Hence it was (that is, from this Principle of Heaven, or Christ in the Soul) hence I say it was, that so many
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eminent Spirits, Partakers of a divine Life,
 have appeared in so many Parts of the Hea-
 then World. Glorious Names, Sons of
 Wisdom, that shone, as Lights hung out by
 God, in the Midst of idolatrous Darkeness.
 These were the Apostles of a Christ *within*,
 that were awakened and commissioned by
 the *inward Bruiser* of the Serpent, to call
 Mankind from the blind Pursuits of Flesh
 and Blood, to know themselves, the Dignity
 of their Nature, the Immortality of their
 Souls, and the Necessity of Virtue, to avoid
 eternal Shame and Misery. These *Apostles*,
 though they had not the *Law*, or *written*
 Gospel, to urge upon their Hearers, yet,
 having turned to God, they found and
 preached the Gospel, that was written in
 their Hearts. Hence one of them could
 say this Divine Truth, *viz. that such only are*
Priests and Prophets, who have God in them-
selves. Hence also it is, that in the Chri-
 stian Church, there hath been in all Ages,
 amongst the most illiterate, both Men and
 Women, who have attained to a deep Un-
 derstanding of the Mysteries of the Wisdom
 and Love of God, in Christ Jesus. And
 what Wonder? since it is not Art or Sci-
 ence, or Skill in Grammar or Logic, but
 the Opening of the Divine Life in the Soul,
 that can give true Understanding of the
 Things of God. This Life of God in the
 Soul, which for its Smallness at first, and
 Capacity for great Growth, is, by our Lord,
 compared

compared to a Grain of Mustard Seed, may be, and too generally is, suppressed, and kept under, either by worldly Cares, or Pleasures, by vain Learning, Sensuality, or Ambition. And all this while, whatever Church or Profession any Man is of, he is a meer *Natural Man*, *unregenerate*, *unenlightened* by the Spirit of God, because this Seed of Heaven is choaked, and not suffered to grow up in him. And therefore his *Religion* is no more from Heaven, than his *fine Breeding*; his *Cares* have no more Goodness in them, than his *Pleasures*; his *Love* is worth no more than his *Hatred*; his Zeal for this, or against that Form of Religion, has only the Nature of any other worldly Contention in it. And thus it is, and must be with every meer natural Man; whatever Appearances he may put on, he may, if he pleases, know himself to be the Slave and Machine of his own corrupt Tempers and Inclinations; to be enlightened, inspired, quickened and animated by Self-love, Self-esteem, and Self-seeking, which is the only Life, and Spirit of the meer natural Man, whether he be *Heathen*, *Jew* or *Christian*.

On the other Hand, wherever this Seed of Heaven is suffered to take Root, to get Life and Breath in the Soul, whether it be in Man or Woman, young or old, there this new born inward Man is justly said to be *inspired*, *enlightened* and *moved* by the Spirit of God, because his whole Birth and

and Life is a Birth from above, of the Light and Spirit of God, and therefore all that is in him, hath the Nature, Spirit and Tempers of Heaven in it. As this regenerate Life grows up in any Man, so there grows up a true and real Knowledge of the whole Mystery of Godliness in himself. All that the Gospel teaches of Sin and Grace, of Life and Death, of Heaven and Hell, of the New and Old Man, of the Light and Spirit of God, are Things not got by *Hear-say*, but inwardly known, felt and experienced, in the Growth of his own new born Life. He has then an *Unction* from above, which teacheth him all Things, a Spirit that *knoweth what it ought to pray for*, a Spirit that *prays without ceasing*, that is risen with Christ from the Dead, and has all its Conversation in Heaven; a Spirit that hath *Groans and Sighs that cannot be uttered*, that travaileth and groaneth with the whole Creation, to be delivered from Vanity, and have its glorious Liberty in that God, from whom it came forth.

Again, *Thirdly*, this *Pearl* of Eternity is the *Church*, or *Temple* of God *within Thee*, the consecrated Place of Divine Worship, where alone thou canst worship God in *Spirit*, and in *Truth*. In *Spirit*, because thy Spirit is that alone in Thee, which can unite, and cleave unto God, and receive the Workings of his Divine Spirit upon Thee. In *Truth*, because this *Adoration* in Spirit,

Spirit, is that *Truth* and *Reality*, of which all outward *Forms* and *Rites*, though instituted by God, are only the *Figure* for a Time, but this Worship is Eternal. Accustom thyself to the Holy Service of this inward Temple. In the Midst of it, is the Fountain of Living Water, of which thou mayst drink, and live for ever. There the Mysteries of thy Redemption are celebrated, or rather opened in Life and Power. There the Supper of the Lamb is kept; the *Bread that came down from Heaven, that giveth Life to the World*, is thy true Nourishment. All is done, and known in real Experience, in a living Sensibility of the Work of God on the Soul. There the Birth, the Life, the Sufferings, the Death, the Resurrection and Ascension of Christ, are not merely remembered, but inwardly found and enjoyed, as the real States of thy Soul, which has followed Christ in the Regeneration. When once thou art well grounded in this *inward Worship*, thou wilt have learnt to live unto God *above Time* and *Place*. For every Day will be *Sunday* to thee, and wherever thou goest, thou wilt have a *Priest*, a *Church*, and an *Altar* along with Thee. For when God has all that he should have of thy Heart, when renouncing the Will, Judgment, Tempers and Inclinations of thy *old Man*, thou art wholly given up to the Obedience of the Light and Spirit of God within Thee, to *Will* only in his *Will*, to *Love* only

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only in his Love, to be *Wise* only in his Wisdom, then it is, that every Thing thou dost, is as a Song of Praise, and the common Business of thy Life is a conforming to God's Will on Earth, as Angels do in Heaven.

Fourthly, and lastly, This Pearl of Eternity is the *Peace* and *Joy* of God within Thee, but can only be found by the Manifestation of the Life and Power of Jesus Christ in thy Soul. But Christ cannot be thy Power and thy Life, till, in Obedience to his Call, *thou deniest thyself, takest up thy daily Cross, and followest Him* in the Regeneration. This is peremptory, it admits of no Reserve, or Evasion, it is the one Way to Christ and eternal Life. But be where thou wilt, either *here*, or at *Rome*, or *Genova*, if *Self* is undenied, if thou livest to thine *own Will*, to the Pleasures of thy natural Lust and Appetites, Senses and Passions; and in Conformity to the vain Customs and Spirit of this World, thou art dead whilst thou livest, the Seed of the Woman is crucified within Thee, Christ can profit thee Nothing, thou art a Stranger to all that is holy and heavenly within Thee, and utterly incapable of finding the *Peace* and *Joy* of God in thy Soul. And thus thou art *Poor*, and *Blind*, and *Naked*, and *Empty*, and livest a miserable Life in the Vanity of Time; whilst all the Riches of Eternity, the Light and Spirit, the Wisdom
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and Love, the Peace and Joy of God, are within Thee. And thus it will always be with Thee, there is no Remedy, go where thou wilt, do what thou wilt, all is shut up, there is no open Door of Salvation, no Awakening out of the Sleep of Sin, no Deliverance from the Power of thy corrupt Nature, no overcoming of the World, no Revelation of Jesus Christ, no Joy of the New Birth from above, till dying to thyself and the World, thou turnest to the Light and Spirit, and Power of God in thy Soul. All is fruitless and insignificant, all the Means of thy Redemption are at a Stand, all outward Forms are but a dead Formality, till this Fountain of Living Water is found within Thee.

But thou wilt perhaps say, How shall I discover this Riches of Eternity, this Light, and Spirit, and Wisdom, and Peace of God, treasured up within me? Thy *first Thought* of Repentance, or *Desire* of turning to God, is thy *first Discovery* of this Light and Spirit of God within Thee. It is the Voice and Language of the *Word* of God within Thee, though thou knowest it not. It is the Bruiser of thy Serpent's Head, thy dear *Immanuel*, who is beginning to preach *within* Thee, that same which He first preached in publick, saying, *Repent, for the Kingdom of Heaven is at Hand*. When therefore but the smallest Instinct or Desire of thy Heart calleth Thee towards God, and a Newness
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of Life, give it Time and Leave to speak; and take Care thou refuse not Him that speaketh. For it is not an Angel from Heaven that speaketh to Thee, but it is the eternal *speaking Word* of God in thy Heart, that Word which at first created Thee, is thus beginning to create Thee a *second Time* unto Righteousness, that a new Man may be formed again in Thee in the Image and Likeness of God. But above all Things, beware of taking this *Desire* of Repentance to be the Effect of thy own natural *Sense* and *Reason*, for in so doing thou lovest the *Key* of all the Heavenly Treasure that is in Thee, thou shuttest the Door against God, turnest away from Him, and thy Repentance (if thou hast any) will be only a vain, unprofitable Work of thy own Hands, that will do Thee no more Good, than a *Well* that is without Water. But if thou takest this *awakened Desire* of turning to God to be, as in Truth it is, the coming of Christ in thy Soul, the *Working, Redeeming Power* of the Light and Spirit of the Holy Jesus within Thee, if thou dost reverence and adhere to it as such this *Faith will save Thee, will make Thee whole*; and by thus believing in Christ, though thou wert dead, yet shalt thou live.

Now all dependeth upon thy right Submission and Obedience to this speaking of God in thy Soul. Stop therefore all Self-activity, listen not to the Suggestions of thy
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own Reason, run not on in thy own Will, but be retired, silent, passive, and humbly attentive to this new risen Light within Thee. Open thy Heart, thy Eyes, and Ears to all its Impressions. Let it enlighten, teach, frighten, torment, judge, and condemn Thee, as it pleaseth, turn not away from it, hear all it saith, seek for no Relief out of it, consult not with Flesh and Blood, but with a Heart full of Faith and Resignation to God, pray only this Prayer, that God's Kingdom may come, and his Will be done in thy Soul. Stand faithfully in this State of Preparation, thus given up to the Spirit of God, and then the Work of thy Repentance will be wrought in God, and thou wilt soon find, that He that is in Thee, is much greater than all that are against Thee.

But that thou mayest do all this the better, and be more firmly assured, that this *Resignation* to, and *Dependance* upon the working of God's Spirit within Thee, is right and sound, I shall lay before Thee two great, and infallible, and fundamental Truths, which will be as a Rock for thy Faith to stand upon.

First, That through all the whole Nature of Things, nothing can *do*, or *be* a real Good to thy Soul, but the *Operation of God* upon it. *Secondly*, That all the Dispensations of God to Mankind, from the Fall of *Adam*, to the Preaching of the Gospel, were

only for this *one End*, to fit, prepare, and dispose the Soul for the *Operation* of the Spirit of God upon it. These two great Truths, well and deeply apprehended, put the Soul in its right State, in a continual Dependence upon God, in a Readiness to receive all Good from Him, and will be a continual Source of Light in thy Mind. They will keep Thee safe from all Errors, and false Zeal in Things, and Forms of Religion, from a Sectarian Spirit, from Bigotry and Superstition; they will teach Thee the true Difference between the Means and End of Religion, and the Regard thou shewest to the *Shell*, will be only so far as the *Kernel* is to be found in it.

Man, by his Fall, had broke off from his true *Center*, his proper Place in God, and therefore the Life and Operation of God was no more in Him. He was fallen from a Life in God, into a Life of *Self*, into an animal Life of Self-love, Self-esteem, and Self-seeking in the poor perishing Enjoyments of this World. This was the *Natural State* of Man by the Fall. He was an Apostate from God, and his natural Life was all Idolatry, where *Self* was the great Idol that was worshipped instead of God. See here the whole Truth in short. All Sin, Death, Damnation and Hell, is nothing else but this Kingdom of *Self*, or the various Operations of Self-love, Self-esteem, and Self-seeking, which separate the Soul from God, and end in eternal Death and Hell.

On the other Hand, all that is *Grace, Redemption, Salvation, Sanctification, Spiritual Life*, and the *New-Birth*, is nothing else but so much of the Life and Operation of God found again in the Soul. It is Man come back again into his *Center*, or *Place* in God, from whence he had broke off. The Beginning again of the Life of God in the Soul, was then first made, when the Mercy of God inspoke into *Adam* a *Seed* of the Divine Life, which should bruise the Head of the Serpent, which had wrought itself into the human Nature. Here the Kingdom of God was again within us, though only as a *Seed*, yet small as it was, it was yet a *Degree* of the divine Life, which, if rightly cultivated, would overcome all the Evil that was in us, and make of every fallen Man, a new born Son of God.

All the Sacrifices, and Institutions of the antient Patriarchs, the *Law* of *Moses*, with all its Types, and Rites, and Ceremonies, had this *only End*; they were the Methods of Divine Wisdom for a Time, to keep the Hearts of Men from the Wanderings of Idolatry; in a State of *Holy Expectation* upon God; they were to keep the *first Seed* of Life in a State of Growth, and make Way for the farther Operation of God upon the Soul; or, as the Apostle speaks, to be as a *Schoolmaster* unto *Christ*. That is, till the Birth, the Death, the Resurrection and Ascension of Christ, should conquer Death, and

and Hell, open a new Dispensation of God, and baptize Mankind afresh with the Holy Ghost, and Fire of Heaven. Then, that is, on the Day of *Pentecost*, a new Dispensation of God came forth; which, on God's Part, was the Operation of the Holy Spirit in Gifts and Graces upon the whole Church. And on Man's Part, it was the Adoration of God, in *Spirit* and in *Truth*. Thus all that was done by God, from the Bruiser of the Serpent given to *Adam*, to Christ's sitting down on the right Hand of God, was all for this End, to remove all that stood between God and Man, and to make Way for the *immediate* and *continual* Operation of God upon the Soul. And that Man, baptized with the Holy Spirit, and born again from Above, should absolutely renounce *Self*, and wholly give up his Soul to the Operation of God's Spirit, to know, to love, to will, to pray, to worship, to preach, to exhort, to use all the Faculties of his Mind, and all the outward Things of this World, as enlightened, inspired, moved and guided by the Holy Ghost; who, by this last Dispensation of God, was given to be a Comforter, a Teacher, and Guide to the Church, who should abide with it for ever.

This is Christianity, a spiritual Society, not because it has no worldly Concerns, but because all its Members, as such, are born of the Spirit, kept alive, animated and governed by the Spirit of God. It is constantly

ly called, by our Lord, the Kingdom of God, or Heaven, because all its *Ministry* and *Service*, all that is done in it, is done in Obedience and Subjection to *that Spirit*, by which Angels live, and are governed in Heaven. Hence our blessed Lord taught his Disciples to pray, that this Kingdom might come, that so God's Will might be done on Earth, as it is in Heaven, which could not be but by that same Spirit by which it is done in Heaven. The short is this: The Kingdom of *Self*, is the Fall of Man, or the great Apostacy from the Life of God in the Soul, and every one, wherever he be, that liveth unto *Self*, is still under the Fall and great Apostacy from God. The Kingdom of Christ is the Spirit and Power of God, dwelling and manifesting itself in the Birth of a new inward Man: And no one is a Member of this Kingdom, but *so far* as a true Birth of the Spirit is brought forth in him. These two Kingdoms take in all Mankind, he that is not of one, is certainly in the other; dying to one, is living to the other.

Hence we may gather these following Truths: *First*, Here is shewn the true Ground and Reason of what was said above, namely, That when the *Call* of God to Repentance first ariseth in thy Soul, thou art to be *retired, silent, passive*, and humbly attentive to this new risen Light within thee, by wholly stopping, or disregarding the Work-
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ings of thy own Will, Reason and Judgment. It is because all these are false Counsellors, the sworn Servants, bribed Slaves of thy fallen Nature, they are all born and bred in the Kingdom of *Self*; and therefore if a new Kingdom is to be set up in Thee, if the Operation of God is to have its Effect in Thee; all these natural Powers of *Self* are to be silenced and suppressed, till they have learned Obedience and Subjection to the Spirit of God. Now this is not requiring thee to become a *Fool*, or to give up thy Claim to Sense and Reason, but is the shortest Way to have thy Sense and Reason delivered from Folly, and thy whole rational Nature strengthened, enlightened, and guided by that Light, which is Wisdom itself.

A Child that obediently denies his own Will, and own Reason, to be guided by the Will and Reason, of a truly wise and understanding Tutor, cannot be said to make himself a Fool, and give up the Benefit of his rational Nature, but to have taken the shortest Way to have his own Will and Reason made truly a Blessing to him.

Secondly, Hence is to be seen the true Ground and Necessity of that universal Mortification and Self-denial with regard to all our Senses, Appetites, Tempers, Passions and Judgments. It is because all our whole Nature, as fallen from the Life of God is in a State of Contrariety to the Order and End of our Creation, a continual Source of
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disorderly Appetites, corrupt Tempers, and false Judgments. And therefore every Motion of it is to be mortified, changed and purified from its *natural State*, before we can enter into the Kingdom of God. Thus when our Lord saith, *Except a Man hateth his Father and Mother, yea, and his own Life, he cannot be my Disciple*; it is because our best Tempers are yet *carnal*, and full of the *Imperfections* of our fallen Nature. The Doctrine is just and good: Not as if *Father and Mother* were to be hated; but *that Love*, which an unregenerate Person, or *natural Man*, hath towards them, is to be *hated*; as being a blind *Self-love*, full of all the *Weakness* and *Partialty*, with which fallen Man loves, honours, esteems and cleaves to himself. This love, *born* from corrupt Flesh and Blood and *polluted* with Self, is to be *hated* and *parted* with, that we may love them with a Love *born* of God, with such a Love, and on such a Motive, as Christ hath loved us. And then the *Disciple* of Christ far exceeds all others in the Love of Parents. Again, our *own Life* is to be *hated*; and the Reason is plain, it is because there is nothing lovely in it. It is a *Legion* of Evil, a monstrous Birth of the *Serpent*, the *World*, and the *Flesh*; it is an *Apostacy* from the *Life* and *Power* of God in the Soul; a Life that is *Death* to Heaven, that is pure unmixed *Idolatry*, that lives wholly to *Self*, and not to God, and therefore

fore *all this own Life* is to be absolutely *bated*, all this *Self* is to be *denied* and *mortified*, if the *Nature*, *Spirit*, *Temper* and *Inclinations* of *Christ* are to be brought to *Life* in us. For it is as impossible to live to both these *Lives* at once, as for a *Body* to move two contrary *Ways* at the same *Time*. And therefore all these *Mortifications* and *Self-denials* have an absolute *Necessity* in the *Nature* of the *Thing* itself.

Thus when our *Lord* further saith, unless a *Man* forsake *all that he hath*, he cannot be *my Disciple*. The *Reason* is plain, and the *Necessity* absolute; it is because *all* that the *natural Man* hath, is in the *Possession* of *Self-love*, and therefore *this Possession* is to be absolutely *forsaken*, and parted with. All that he hath, is to be put into other *Hands*, to be given to *divine Love*, or this *natural Man* cannot be changed into a *Disciple* of *Christ*. For *Self-love* in *all that it hath*, is earthly, sensual and devilish, and therefore must have *all* taken away from it; and then to the *natural Man* *all* is lost, he hath *nothing* left, all is laid down at the *Feet* of *Jesus*. And then all *Things* are common, as soon as *Self-love* has lost the *Possession* of them. And then the *Disciple* of *Christ*; though having *nothing*, yet *possesseth all Things*; all that the *natural Man* hath *forsaken*, is restored to the *Disciple* of *Christ* an *Hundred-fold*. For *Self-love*, the greatest of all *Thieves*, being now cast out, and all that he had
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Stolen and hidden, thus taken from him, and put into the Hands of divine Love, every *Mite* becometh a large Treasure, and Mammon openeth the Door into everlasting Habitations. This was the Spirit of the *first Draught* of a Christian Church at *Jerusalem*, a Church made truly after the Pattern of Heaven, where the Love that reigns in Heaven reigned in it, where divine Love broke down all the selfish Fences, the Locks and Bolts of *me, mine, my own, &c.* and laid all Things common to the Members of this new Kingdom of God on Earth.

Now though many Years did not pass after the Age of the Apostles, before *Satan* and *Self* got Footing in the Church, and set up Merchandize in the House of God; yet this *one Heart*, and *one Spirit*, which then first appeared in the *Jerusalem Church*, is that *one Heart* and *Spirit* of divine Love, to which *all* are called, that would be true Disciples of Christ. And though the Practice of it is lost as to the Church in general, yet it ought not to have been lost; and therefore every Christian ought to make it his great Care, and Prayer, to have it restored in himself. And then, though born in the Dregs of Time, or living in *Babylon*, he will be as truly a Member of the first heavenly Church at *Jerusalem*, as if he had lived in it in the Days of the Apostles. This Spirit of Love, born of that celestial Fire, with which Christ baptizes his true Disciples,

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is alone that Spirit, which can enter into Heaven, and therefore is that Spirit which is to be born in us, whilst we are on Earth. For no one can enter into Heaven, till he is made heavenly, till the Spirit of Heaven is entered into him. And therefore all that our Lord hath said of denying and dying to *Self*, and of his parting with all that he hath, are Practices absolutely necessary from the Nature of the Thing.

Because all turning to *Self*, is so far turning from God, and so much as we have of Self-love, so much we have of a hellish, earthly Weight, that must be taken off, or there can be no Ascension into Heaven. But thou wilt perhaps say, if *all Self-love* is to be renounced, then all Love of our Neighbour is renounced along with it, because the Commandment is, *only to love our Neighbour as ourselves*. The Answer here is easy, and yet no Quarter given to Self-love. There is but *one only* Love in Heaven, and yet the Angels of God love one another in the *same Manner* as they love themselves. The Matter is thus; the one supreme, unchangeable *Rule* of Love, which is a *Law* to all intelligent Beings of all Worlds, and will be a Law to all Eternity, is this, viz. *That God alone is to be loved for Himself*, and *all other Beings only in Him*, and for *Him*. Whatever intelligent Creature lives not under this Rule of Love, is so far fallen from the Order of his Creation, and is, till He returns to this
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eternal Law of Love, an *Apostate* from God, and incapable of the Kingdom of Heaven.

Now if God alone is to be loved for *Himself*, then no Creature is to be loved for *itself*; and so all *Self-love* in every Creature is absolutely condemned.

And if all created Beings are only to be loved *in* and *for* God, then my Neighbour is to be loved *as* I love myself, and I am only to love myself, as I love my Neighbour, or any other created Being, that is, only *in* and *for* God. And thus the Command of loving our Neighbour as ourselves, stands firm, and yet all *Self-love* is plucked up by the Roots. But what is loving any Creature, only *in*, and *for*, God? It is when we love it only, as it is God's *Work*, *Image* and *Delight*; when we love it merely as it is God's, and belongs to Him, this is loving it *in* God, and when all that we wish, intend, or do to it, is done from a Love of God, for the Honour of God, and in Conformity to the Will of God, this is loving it *for* God. This is the *one Love* that is, and must be the Spirit of all Creatures, that live united to God. Now this is no speculative Refinement or fine-spun Fiction of the Brain, but the simple Truth, a first Law of Nature, and a necessary Band of Union between God and the Creature. The Creature is not in God, is a Stranger to Him, has lost the Life of God in itself, whenever its Love does not thus begin and end in God.

The Loss of this Love was the *Fall* of Man, as it opened in him a Kingdom of *Self*, in which Satan, the World, and the Flesh, could all of them bring forth their own Works. If therefore Man is to rise from his Fall, and return to his Life in God, there is an absolute Necessity that *Self*, with all his Brood of gross Affections, be deposed, that this first Love, in and for which he was created, may be born again in him. Christ came into the World to *save Sinners*, to destroy the Works of the Devil. Now *Self* is not only the Seat and Habitation, but the very *Life* of Sin. The Works of the Devil are all wrought in *Self*, it is his peculiar *Workhouse*, and therefore Christ is not come as a Saviour from Sin, as a Destroyer of the Works of the Devil in any of us, but *so far* as *Self* is beaten down, and overcome in us. If it is literally true what our Lord said, *That his Kingdom was not of this World*, then it is a Truth of the same Certainty, that no one is a Member of this Kingdom, but he that, in the literal Sense of the Words, renounces the Spirit of this World. Christians might as well part with Half the Articles of their Creed, or but Half believe them, as to really refuse, or but by Halves enter into these Self-denials.

For all that is in the *Creed*, is only to bring forth this Dying and Death to all, and every Part of the old Man, that the Life and Spirit of Christ may be formed in us.

Our Redemption is *this new Birth*; if this is not done, or doing in us, we are still unredeemed. And though the Saviour of the World is come, He is not come in us, He is not received by us, is a Stranger to us, is not ours, if his Life is not within us. His Life is not, cannot be within us, but so far as the Spirit of the World, Self-love, Self-esteem, and Self-seeking are renounced, and driven out of us.

Thirdly, Hence we may also learn the true Nature and Worth of all *Self-denials* and *Mortifications*. As to their Nature, considered in themselves, they have nothing of *Goodness* or *Holiness*, nor are any real Parts of our Sanctification, they are not the true *Food* or *Nourishment* of the divine Life in our Souls, they have no *Quickening*, *Sanctifying Power* in them; their only Worth consists in this, that they remove the Impediments of Holiness, break down that which stands between God and us, and make Way for the *Quickening*, *Sanctifying* Spirit of God to operate on our Souls. Which Operation of God is the *one only* Thing that can raise the divine Life in the Soul, or help it to the smallest Degree of real Holiness, or spiritual Life. As in our Creation, we had only that *Degree* of a divine Life, which the Power of God derived into us; as then all that we had, and were, was the *sole Operation* of God in the Creation of us, so in our Redemption, or regaining that first Perfection, which we

have lost, all must be again the Operation of God, *every Degree* of the divine Life restored in us, be it ever so small, must and can be nothing else but so much of the Life and Operation of God found again in the Soul. All the Activity of Man in the Works of Self-denial, has no Good in itself, but is only to open an Entrance for the *one only* Good, the Light of God, to operate upon us.

Hence also we may learn the Reason, why many People not only lose the Benefit, but are even the worse for all their Mortifications. It is because they mistake the whole Nature and Worth of them. They practise them for their *own Sakes*, as Things good in themselves, they think them to be *real* Parts of Holiness, and so *rest* in them, and look no *farther*, but grow full of Self-esteem, and Self-admiration for their own Progress in them. This makes them Self-sufficient, morose, severe Judges of all those that fall short of their Mortifications.

And thus their *Self-denials* do only *that* for them, which *Indulgences* do for other People; they withstand and hinder the Operation of God upon their Souls, and instead of being *really* Self-denials, they strengthen and keep up the Kingdom of *Self*.

There is no avoiding this fatal Error, but by deeply entering into this great Truth, that all our own Activity and Working has no Good in it, can do no Good to us, but

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as it leads and turns us in the best Manner to the Light and Spirit of God, which alone brings Life and Salvation into the Soul. *Stretch forth thy Hand*, said our Lord to the Man, *that had a withered Hand*; he did so, and it was immediately made whole as the other.

Now, had this Man any Ground for Pride, or a high Opinion of himself, for the Share he had in the Restoring of his Hand? Yet just such is our Share in the raising up of the spiritual Life within us. All that we can do by our own Activity, is only like this Man's stretching out his Hand; the rest is the Work of Christ, the only Giver of Life to the withered Hand, or the dead Soul. We can only then do living Works, when we are so far born again, as to be able to say with the Apostle, *Yet not I, but Christ that liveth in me*. But to return, and further shew how the Soul that feels the Call of God to Repentance, is to behave under it, that this stirring of the divine Power in the Soul, may have its full Effect, and bring forth the Birth of the new Man in Christ Jesus. We are to consider it (as in Truth it is) as the *Seed* of the divine Nature within us, that can only grow by its *own Strength*, and *Union* with God. It is a divine Life, and therefore can grow from nothing but divine Power. When the Virgin *Mary* conceived the Birth of the holy Jesus, all that she did towards it herself, was only this
single

single Act of Faith and Resignation to God: *Behold the Handmaid of the Lord, be it unto me according to thy Word.* This is all that we can do towards the Conception of that new Man that is to be born in ourselves. Now this Truth is easily consented to, and a Man thinks he believes it, because he consents to it, or rather, does not deny it. But this is not enough, it is to be apprehended in a deep, full, and practical Assurance, in such a Manner as a Man knows and believes that he did not create the *Stars*, or cause Life to raise up in himself. And then it is a Belief that puts the Soul into a right State, that makes Room for the Operation of God upon it. His Light then enters with full Power into the Soul, and his holy Spirit moves and directs all that is done in it, and so Man lives again in God as a new Creature. For this Truth thus firmly believed, will have these two most excellent Effects: *First*, it will keep the Soul fixed, and continually turned towards God, in Faith, Prayer, Desire, Confidence, and Resignation to Him, for all that it wants to have done in it, and to it; which will be a continual Source of all divine Virtues and Graces. The Soul thus turned to God, must be always receiving from Him. It stands at the true Door of all divine Communications, and the Light of God as freely enters into it, as the Light of the *Sun* enters into the *Air*. *Secondly*, It will fix and ground the Soul

Soul in a true and lasting Self-denial. For by thus knowing, and owning our own *Nothingness* and Inability, that we have no other Capacity for Good, but that of receiving it from God alone, *Self* is wholly denied, its Kingdom is destroyed; no Room is left for spiritual Pride and Self-esteem; we are saved from a Pharisaical Holiness, from wrong Opinions of our own Works and good Deeds, and from a Multitude of Errors, the most dangerous to our Souls, all which arise from the *Something* that we take ourselves to be either in Nature or Grace. But when we once apprehend but in some Degree the *All* of God, and the *Nothingness* of ourselves, we have got a Truth, whose Usefulness and Benefit, no Words can express. It brings a Kind of Infallibility into the Soul in which it dwells; all that is vain, and false, and deceitful, is forced to vanish and fly before it. When our Religion is founded on this Rock, it has the Firmness of a Rock, and its Height reaches unto Heaven. The World, the Flesh and the Devil can do no Hurt to it; all Enemies are known, and all disarmed by this great Truth, dwelling in our Souls. It is the Knowledge of the *All* of God, that makes *Cherubims* and *Seraphims* to be Flames of divine Love. For where this *All* of God is truly known and felt in any Creature, there its whole Breath and Spirit is a Fire of Love, nothing but a pure, disinterested Love

Love can rise up in it, or come from it, a Love that begins and ends in God. And where this Love is born in any Creature, there a Seraphick Life is born along with it. For this pure Love introduces the Creature into the *All* of God, all that is in God, is opened in the Creature; it is united with God, and hath the Life of God manifested in it.

There is but *one Salvation* for all Mankind, and that is the *Life* of God in the Soul. God has but *one Design* or Intent towards all Mankind, and that is to *introduce* or *generate* his own Life, Light, and Spirit in them, that all may be as so many Images, Temples, and Habitations of the Holy Trinity. This is God's good Will to all *Christians, Jews, and Heathens*. They are all *equally* the Desire of his Heart, his Light continually *waits* for an Entrance into *all* of them, his *Wisdom crieth, she putteth forth her Voice*, not here, or there, but every where, in all the Streets of all the Parts of the World.

Now there is but *one possible* Way for Man to attain this Salvation, or Life of God in the Soul. There is not one for the *Jew*, another for a *Christian*, and a Third for the *Heathen*. No; God is one, human Nature is one, Salvation is one, and the *Way* to it is one; and that is, *the Desire of the Soul turned to God*. When this *Desire* is alive, and breaks forth in any Creature under
Heaven,

Heaven, then the *lost Sheep* is found, and the *Shepherd* hath it upon his Shoulders. Through *this Desire* the *Poor prodigal Son* leaveth his *Husks* and *Swine*, and hasteth to his Father; 'tis because of *this Desire*, that the Father seeth the Son while yet *afar off*, that he runs out to meet him, falleth on his Neck, and kisseth him. See here how plainly we are taught, that no sooner is this *Desire arisen*, and in *Motion* towards God, but the *Operation* of God's Spirit answers to it, cherishes and welcomes its *first Beginnings*, signified by the Father's seeing, and having Compassion on his Son, whilst yet *afar off*, that is, in the first Beginnings of his *Desire*. Thus does *this Desire* do all, it brings the Soul to God, and God into the Soul, it unites with God, it co-operates with God, and is one Life with God. Suppose this *Desire* not to be alive, not in *Motion* either in a *Jew* or a *Christian*, and then all the Sacrifices, the Service, the Worship either of the *Law* or the *Gospel*, are but *dead Works*, that bring *no Life* into the Soul, nor beget any *Union* between God and it. Suppose this *Desire* to be awakened, and fixed upon God, though in Souls that never heard either of the *Law* or *Gospel*, and then the divine Life, or *Operation* of God enters into them, and the new Birth in Christ is formed in those, that never heard of his Name. And these are they *that shall come from the East, and from the West, and sit*

At down with Abraham and Isaac in the Kingdom of God.

Oh my God, just and good, how great is thy Love and Mercy to Mankind, that Heaven is thus every where open, and Christ thus the *common* Saviour to all that turn the Desire of their Hearts to Thee! Oh sweet Power of the *Bruiser* of the Serpent, born in every Son of Man, that stirs and works in every Man, and gives every Man a Power, and Desire, to find his Happiness in God! O holy Jesus, heavenly *Light*, that *lighteth every Man that cometh into the World*, that redeemeth every Soul that followeth thy Light, which is *always within Him*! O holy Trinity, immense Ocean of divine Love, in which all Mankind live, and move, and have their Being? None are separated from Thee, none live out of thy Love, but all are embraced in the Arms of thy Mercy, all are Partakers of thy divine Life, the Operation of thy holy Spirit, as soon as their Heart is turned to Thee! Oh plain, and easy, and simple Way of Salvation, wanting no Subtleties of Art or Science, no borrowed Learning, no Refinements of Reason, but all done by the simple natural Motion of every Heart, that truly longs after God. For no sooner is the finite Desire of the Creature in Motion towards God, but the infinite Desire of God is united with it, co-operates with it. And in this united Desire of God, and the Creature, is the Salvation

vation and Life of the Soul brought forth. For the Soul is shut out of God, and imprisoned in its own dark Workings of Flesh and Blood, merely and solely because it desires to live to the Vanity of this World. This *Desire* is its Darkness, its Death, its Imprisonment, and Separation from God.

When therefore the *first Spark* of a Desire after God arises in thy Soul, cherish it with all thy Care, give all thy Heart into it, it is nothing less than a Touch of the divine *Loadstone*, that is to draw Thee out of the Vanity of Time, into the Riches of Eternity. Get up therefore and follow it as gladly, as the *Wise-men of the East* followed the *Star* from Heaven that appeared to them. It will do for Thee as the *Star* did for them; it will lead Thee to the Birth of Jesus, not in a Stable at *Bethlehem*, in *Judea*, but to the Birth of Jesus, in the *dark Center* of thy own fallen Soul.

I shall conclude this *first Part*, with the Words of the heavenly illuminated, and blessed *Jacob Behmen*.

“ It is much to be lamented, that we are
 “ so blindly led, and the Truth withheld
 “ from us through imaginary Conceptions;
 “ for if the *divine Power* in the inward
 “ Ground of the Soul, was manifest, and
 “ working with its Lustre in us, then is the
 “ whole tri-une God present in the *Life* and
 “ *Will* of the Soul; and the Heaven, where-
 “ in God dwelleth, is opened in the Soul,
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“ and *There*, in the Soul, is the *Place* where
 “ the Father begetteth his Son, and where
 “ the Holy Ghost proceedeth from the Fa-
 “ ther and the Son.

“ Christ saith, *I am the Light of the World,*
 “ *he that followeth me, walketh not in Dark-*
 “ *ness.* He directs us only to Himself. He
 “ is the Morning Star, and is generated and
 “ riseth in us, and shineth in the Darknes
 “ of our Nature. O how great a Triumph
 “ is there in the Soul, when He ariseth in
 “ it, then a Man knows, as he never knew
 “ before, that he is a Stranger in a foreign
 “ Land.

* ————— *

CONSIDERATIONS on WAR.

THE temporal miseries and wrongs which
 are the sad effects of war, are neither to
 be numbered or expressed.—What theivery
 bears any proportion to that which with the
 boldness of drum and trumpet, plunders the
 innocent of all they have? and if themselves
 are left alive, with all their limbs, or their
 daughters unravished, they have many times
 only the ashes of their consumed houses to
 lye down upon.—What honour has war
 gotten, from its thousands and tens of hun-
 dreds of thousands of men slaughtered on
 heaps, with as little regret or concern as at
 loads of rubbish thrown into a pit.—Who
 but the fiery dragon, would put a wreath
 of

of laurel on such heroes heads? Who but he, could say unto them, *Well done, good and faithful servants.* But there is still an evil of war much greater, though less regarded, apparent to those who reflect, how many hundreds of thousands of men, born into this world, for no other end but that they may, by being born again of Christ, from sons of Adam's misery, *become sons of God, and fellow-beirs with Christ*, in everlasting glory; who reflects, I say, what nameless numbers of these are robbed of God's precious gift of life to them, before they have known the one sole benefit of living, who are not suffered to stay in this world, till age and experience have helped them to know the inward voice and operation of God's spirit, have helped them to find and feel that evil, curse, and sting of sin and death, which must be taken from within them, before they can *die the death of the righteous*; who instead of this, have been either violently forced or tempted in the fire of youth, and full strength of sinful lusts, to forget God, eternity, and their own souls, and rush into a kill or be killed, with as much furious haste and goodness of spirit, as tyger kills tyger for the sake of his prey. Amongst unfallen creatures in heaven, God's name and nature is love, light, and glory—to the fallen sons of Adam, that which was love, light, and glory in heaven, becomes infinite pity and compassion on earth; in a God, cloathed with the nature

ture of his fallen creature, bearing all its infirmities, entering into all its troubles, and in the meek innocence of a lamb of God; living a life and dying a death of all sufferings due to sin. Sing! O ye heavens! and shout all ye lower parts of the earth, for this is our God, that varies not, whose first creating love knows no change, but into a redeeming pity towards all his fallen creatures. Look now at warring Christendom, what smallest drop of pity towards sinners is to be found in it? or how could a spirit, all hellish, more fully contrive and hasten their destruction; it stirs up and kindles every passion of fallen nature, that is contrary to the all-humble, all-meek, all-loving, all-forgiving, all-saving spirit of Christ—it unites, it drives, and compels nameless numbers of unconverted sinners to fall murdering and murdered, amongst flashes of fire, with the wrath and swiftness of lightning, into a fire infinitely worse than that in which they died—O sad subject for thanksgiving days, whether in popish or protestant churches; for if there is a *joy of all the angels in heaven for one sinner that repenteth*, what a joy must there be in hell, over such multitudes of sinners, not suffered to repent? And if they *who have converted many to righteousness, shall shine as the stars in the firmament forever*, what Chorazin woe may they not justly fear, whose proud wrath, and vain glory, have robbed such numberless troops of poor wretches, of all
time

time and place of knowing what righteousness they wanted for the salvation of their immortal souls. * Here my pen trembles in my hand—But when, O! when will one single christian church, people, or language, tremble at the share they have in this death of sinners—Again, would you further see the fall of the universal church, from being led by the Spirit of Christ, to be guided by the inspiration of the great fiery dragon; look at all European Christendom sailing round the globe, with fire and sword, and every murdering art of war, to seize the possessions and steal or kill the inhabitants of Africa and the Indies.—What natural right of man, what supernatural virtue, which Christ bro't down from heaven, is not here trodden under foot?—all that you ever read or heard of heathen barbarity, was here outdone.

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* Most lamentable was the calamity, or rather grievous judgment, which beset the English State, by means of the intestine wars which prevailed between the two Houses of York and Lancaster, in support of their claim to the crown. We are told in History, That above one hundred thousand men perished in the several conflicts which ensued on that debate, with great numbers of the principal men of the nation, amongst whom were more than fifty of the royal blood, who laid down their lives either in battle or by the hands of the public executioner. And here an awful consideration occurs—What did either party obtain by this lamentable devastation and destruction of their fellow creatures their countrymen, their brethren, called to be heirs of the same salvation.

by christian conquerors. What wars of christians against christians, blended with scalping heathens, have stained the earth and the seas with human blood, for a miserable share in the spoils of a plundered heathen world; a world which should have heard, or seen, or felt nothing from the followers of Christ, but a divine love, that had forced them from distant lands, and through the perils of long seas, to visit strangers, with those glad tidings of *peace and salvation*, to all the world, which angels from heaven, and shepherds on earth, proclaimed at the birth of Christ.

But to know whether christianity admits of war, christianity is to be considered as in its right state; now the true state of the world, turned christian, is thus described by the great Gospel-prophet, who shewed what a change it was to make in the fallen state of the world; *It shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow into it, and many people shall say, Let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths*, Isa. ii. 2. Now what follows from this going up of the nations to the mountain of the Lord's house, the holy prophet expressly tells you in the following words: *They shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up its sword against nation,*

nation, & neither shall they learn war any more, Isa. ii. 4. Mic. iv. 3. This is the prophet's true Christendom, with one and the same essential divine mark set upon it, as when the Lamb of God said, *By this shall all men know, that ye are my disciples, if ye love one another, as I have loved you*, John xiii. 34. Christ's kingdom is no where come, but where the works of the devil are destroyed, and men are turned from the power of satan unto God—God is only another name for the highest and only good, and the highest and only good means nothing else but love, with all its works. Would you farther see when and where the kingdoms of this fallen world are become a kingdom of God, the Gospel-prophet tells you, that it is then and there where all enmity ceaseth. *The wolf, saith he, shall dwell with the lamb, and the leopard shall lye down with the kid; the calf and the young lion, and the fatling together, and a little child shall lead them. The cow and the bear shall feed, and their young ones shall lye down together; and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned-child shall put his hand on the cockatrice den—for they shall not hurt and destroy in all my holy mountain*, Isa. xi. 6. See here a kingdom of God on the earth; it is nothing else but a kingdom of meer love, where all hurt and destroying is done away, and every work of enmity changed into one united power of heavenly love—
but

but observe again and again, whence this comes to pass, that God's kingdom on earth is, and can be nothing else, but the power of reigning love; the prophet tells us, it is because in the days of his kingdom *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

Hence we are enjoined, by our blessed Saviour, to pray for, and continually to watch over every suggestion of our corrupt minds, which may impede the accomplishment of these gracious promises: *Thy kingdom come, Thy will be done in earth, as it is done in heaven.* The frequent accounts we meet with in the Old Testament, of wars being carried on in the time of the law, gives no sanction to the same practice under the gospel; as this last dispensation is a wonderful display of divine benignity and love, pronouncing those only blessed, who are found in the actual possession of that poverty of spirit, that meekness and purity of heart, which was pointed out in types and ceremonies, under the law; hence the gospel dispensation is declared to be *the bringing in of a better hope, by which we draw nigh unto God,* Heb. vii. 19.

We are Christians, not Jews, and are therefore required to attend to the instruction and practice of our great and good exemplar, Jesus Christ, who was declared from heaven to be *the beloved Son of God*; and whose appearance on earth was ushered in by the angels

gels and heavenly host, with a publication of *peace on earth, and good will towards men*. The prophecies which preceded our Saviour's coming, clearly pointed to the greater excellency of the dispensation, which was to take place when He, *the peaceable Shiloh, the desire of nations should come*, unto whom the gathering of the people was to be, *Hag. ii. 7*.

The primitive christians bore a testimony to the inconsistency of war with the gospel. Robert Barclay, in his Apology, says, " That this was the judgment of most (if " not all) the ancient fathers, (so called) " the first three hundred years after Christ. " They affirmed the prophecies of *Isaiab* " and *Micah*, respecting the peaceable reign " of the Messiah, to be fulfilled in the christians of their time." * Many of the Reformers favoured the same sentiment, particularly John Wickliff; the first eminent instrument raised in opposition to the errors and corruptions then prevalent in the world; of whom we are told in the account of his life, † " That he thought the whole trade of " war was sinful."

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* Origen (who wrote in the beginning of the third century) confirms this in his answer to Celsus, a most virulent adversary, who had charged the christians with refusing to bear arms, and to enter into military employment. *Origine contra Celsum*, lib. 8. p. 426. Cantab. editio.

† Life of John Wickliff, &c. by W. Gilpin.

We find by the accounts we meet within *John Fox's Acts and Monuments of the Church*, that the same testimony against war was maintained amongst the followers of Wickliff. This appears more particularly, from a representation, called *Conclusions and Re-formations*, laid before the parliament, by those first Reformers, the 17th of Richard the 3d, in the year 1395, as mentioned vol. I. p. 579. It farther appears from what John Fox calls, "The godly Declaration of "Walter Brute;" of whose sufferings for the truth, he gives us a large account, at page 554. An extract of the said Walter's expressions, on that head, are as follows, viz.

"I marvel why wise men, leaving the
 "plain and manifest doctrine of Christ,
 "whereby he teacheth patience, do seek
 "corners of their own imagining, to the
 "intent they may approve fightings and
 "wars; why mark they not after what man-
 "ner Christ spake to Peter, striking the
 "high bishop's servant, saying, *Put up the*
 "*sword into the sheath; for every one that*
 "*shall take the sword, shall perish with the*
 "*sword.*"

Again, "the apostle writing to the Corin-
 "thians, as touching judgment and conten-
 "tion, which are matter of less weight than
 "are fightings; he writeth, Now verily there
 "is great fault in you, that ye be at law
 "amongst yourselves; why rather take ye
 "not

“ not wrong? why rather suffer ye not de-
 “ ceit. And that apostle generally in all
 “ his epistles, teacheth, that patience should
 “ be kept, and not corporal resistance by
 “ fightings, because *charity is patient, it is*
 “ *courteous, it suffereth all things.* I marvel
 “ how they justify, and make good the wars
 “ by christians, saving only the wars against
 “ the devil and sin. For seeing that it is
 “ plain, that those things which were in the
 “ Old Testament, were figures of things to
 “ be done in the New Testament, therefore
 “ we must needs say, that corporal wars
 “ being then done, were figures of the
 “ christian wars against sin and the devil,
 “ for the heavenly country, which is our
 “ inheritance.” *

* Wickliff thought all arts which administered to
 the luxuries of life, were prohibited by the gospel.
 The scripture, he said, tells us *that having food and*
raiment, we should be therewith content. Beihner, tho’
 a popish writer, gives a very favourable account of
 Wickliff’s disciples. He says they they were men of
 a serious, modest deportment, avoiding all ostentation
 in dress; chaste and temperate; never seen in taverns,
 or amused by the trifling gaieties of life—that they
 utterly despised wealth, being fully content with bare
 necessities. † — Hence it appears that these first Re-
 formers, as well as the primitive christians, took our
 Saviour’s injunction, Mat. vi. 19. *Lay not up for your-*
selves treasures upon earth, in a more literal sense than it
 has been understood by many high professors in more
 latter days. They were sensible of the truth of his
 declaration, Mark x. 23. *That it would be hard for*
those that had accumulated riches, had added house to
house and field to field, to enter the kingdom of heaven.

† Gilpin’s life of Wickliff.

In the times which preceded our Saviour's appearance on earth, "every battle of the warrior was with confused noise, and garments rolled in blood," but the warfare which was to be introduced by HIM, the Prince of Peace, of the increase of whose government there is to be no end, was to be "with burning and fuel of fire,"* *Isaiah* ix. 5. to the destruction of the man of sin, the corrupt propensity of nature, and establishment of that purity of heart and universal love, which the gospel proposes.

The apostle tells the believers, *Eph.* vi. 12. "That they warred not after the flesh." 2 *Cor.* x. 4. "That the weapons of their warfare were not carnal, but mighty through God, to the pulling down the strong holds, casting down every imagination, and high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It was by meekness and patient suffering, that our Saviour overcame and gave a deadly blow to sin; leaving us an example that we should follow his footsteps. "Learn of me, says this
" blessed

* This expression, *Of the increase of whose government, there is to be no end.* appears to point out, that the prevalency of the suffering spirit of the gospel in the world, is to be a gradual work, which will be brought about under suffering to the followers of Christ, as it was to their Master, who was made perfect through suffering.

“ blessed Redeemer, for I am meek and
 “ low, and ye shall find rest to your souls.
 “ Blessed are the meek, the merciful,
 “ and those who hunger and thirst after
 “ righteousness,” (with this blessed promise)
 “ for they shall be filled. Blessed are the
 “ peace-makers, for they shall be called
 “ THE CHILDREN OF GOD,” *Mat. v.* And
 to his disciples, when he sent them to preach
 the Gospel, he says, “ Behold I send you
 “ as lambs amongst wolves.” The evan-
 gelick prophet had a clear prospect of the
 abasement and sufferings of our Saviour,
 when he says, “ He was oppressed and af-
 “ flicted, yet he opened not his mouth; he
 “ is brought as a lamb to the slaughter, and
 “ as a sheep before her shearers is dumb, so
 “ he opened not his mouth,” *Isa. liii. 7.*

The efficacy of this suffering spirit of
 Christ was contrary to the natural will, and
 a mystery to the reasoning part in man;
 “ it was to the Jews a stumbling-block, and
 “ to the Greeks, foolishness,” and still re-
 mains a mystery to the “ wisdom of the
 “ world,” *1 Cor. i. 22.*

Our Saviour himself, in the course of his
 precepts, clearly distinguished the greater
 purity of the doctrine he was about to
 publish, from the imperfectness of the
 testified in the former dispensations; *Mat. v.*
 “ Ye have heard that it hath been said to
 “ them of old times—an eye for an eye,
 “ and a tooth for a tooth, but I say unto
 F “ you,

“you, that ye resist not evil.” Again:
 “Ye have heard that it hath been said,
 “thou shalt love thy neighbour, and hate
 “thine enemy, but I say unto you, love
 “your enemies, * bless them that curse you,
 “do good to them that hate you, and pray
 “for them which despitefully use you and
 “persecute you, that ye may be the children
 “of your Father which is in heaven.” †

Hence we have reason to believe, that the injunction and allowance granted to the Jews, of making war upon their enemies, and one upon another; was in consequence of that hardness of heart, which prevailed amongst them; and that this permission was granted from the same motive, as that mentioned by our Lord, when the Jews were pleading the licence given them by Moses, to put away their wives, and marry other women, *Mark x. 5.* “For the hardness of
 “your hearts, Moses wrote you this pre-
 “cept; but from the beginning of the cre-
 “ation God made them male and female
 “——what therefore God hath joined to-
 “gether, let no man put asunder.” This,

as
 “It is certainly as easy to reconcile the greatest
 “contradiction as these declarations of our Lord’s with
 “the practice of war, *resist not evil*, with *distress and an-
 noy* those we are contending with; *love your enemies*
 “with *contrive every method to spoil, to make a prey of, and*
 “*pursue them with fire and sword.*”

† A new commandment I gave unto you, that ye
 love one another as I have loved you, *John xiii. 34.*

as well as war, slavery, and other practices of the like nature, were a violence upon that union, purity, and brotherly love, which subsisted in the beginning, in the original constitution of things, whilst man retained his primitive innocency. And that the spilling of human blood was not acceptable in the eyes of perfect Purity, who the apostle denominates under the appellation of love; *God is Love*, appears from the prohibition laid upon king David, not to build an house unto God, on account of his having been concerned in the destruction of so many of his fellow creatures, as himself declared, *1 Chron. xxii. 8.* “The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my fight.”

That pious, learned man, bishop Taylor, chaplain to king Charles the 1st, in his dedication to his *Discourse on the liberty of Prophecy*, printed in London, 1702; appears to have had a clear prospect of what must be the genuine effect of the doctrine and power, which our blessed Saviour came to communicate to mankind, even that inexpressible love, which breathing peace and goodwill to every individual, knows of no enemy; but, in Jesus Christ, embraces with brotherly affection, the whole creation. He expresses himself as follows at page 3. &c.

“As

dropfies, consumptions, and whereby multitudes are daily destroyed. That they parch up and contract the stomach to half its natural fize, like burnt leather, and rot the entrails, as is evident, not only by opening the bodies of those persons who are killed by drinking them; but also by what Doctor Hoffman says, was observed of the effects which the caustic fiery remaining wash of the distillers, has on the guts of those hogs which in some places are fed by it, which are thereby so tendered, that puddings cannot be made in them: Wherefore all people, who have any regard to their health and lives ought to tremble at the cravings for such poisonous liquors, which shorten and destroy the lives of such multitudes of people. It is farther observable, that the free use of those Spirits, deprave the morals of those who addict themselves thereto; the feelings of their minds are gradually benumbed; an insensibility to the healing influences of grace prevails, and many become profane and regardless of their duty to God and Man.

Doctor Cheyne, in his Essay of health and long life, says, " All people, who have any regard to their health and lives, ought to tremble at the first cravings for such poisonous liquors. The maladies begot by them bring forth necessity upon necessity of drams and gills; till at last, a kind dropsy, nervous convulsion, flux, if not a fever, or phrensy sets the poor soul free. It has often

raised in me, says the Doctor, the most melancholly reflections, to see the virtuous and sensible, bound in such chains and fetters, as nothing less than omnipotent grace or the unrelenting grave could release them from."

It is pretended, that drams comfort, warm, and defend from the severity of weather, to which men are sometimes exposed; without which they say, they should perish with cold; which is probably, in a great measure, true of those who are habituated to drink them; the blood of such being thereby so much improverished, that it is well known many of the drinkers of drams are cold and lifeless in the midst of summer, without frequent repetitions; this is what some of them have owned. But on the other hand, how much more able are sober persons to endure cold and hardships; their vital heat not being extinguished by intemperance, does by its kindly genial warmth, more effectually secure them from the inclemency of the weather, than the false flash of a dram. Besides, it is well known, that men did not perish in the coldest countries for want of drams formerly, when they were not to be had, of the undoubted truth of this, Captain Ellis gives a full proof in the account of his voyage to Hudson's bay, page 199: Where he observes, "That the natives of the very cold coast of that Bay, to whom the French are kinder than to sell
distilled

distilled spirituous liquors, are tall, hardy, robust and active; whereas those of them that are supplied with drams from the English, are a meagre, dwarfish, indolent people, hardly equal to the severity of the country and subject to many disorders. And as to the pernicious effects of spirituous liquors in very hot climates, (as on the coast of Guinea,) it is observed, that the French and Portuguese, who do not indulge in distilled spirits, are healthy compared with the English; who, drinking freely of spirits, &c. die fast."

The unhappy dram-drinkers are so absolutely bound in slavery to these infernal spirits, that they seem to have lost the power of delivering themselves from this worst of bondage. How much then is it the bounden duty of those, who have it in their power to withhold this destructive man bane, either as parents, masters, or rulers to the people committed to their trust. This is a case so calamitous to mankind, that to have a thorough sense of it, and yet not to remonstrate, nor earnestly caution against it, is certainly as criminal as it is unfriendly not to warn a blind person of a dangerous precipice or pit. Yet, alas how unconcerned are the greatest part of mankind at this enormous ruin of multitudes! In trials for life, what diligence is used to find the occasion of the loss of one subject. What care will not a faithful Physician bestow for the preservation of one life. How did the wise Romans honour him,

him, who saved the life of one Roman citizen. But in the present case it is not one, nor one hundred, nor one thousand, but probably no less than a million that perish yearly.

The mistaken use and grievous abuse of rum and other distilled spirits, in no case appears more palpably than at the time of harvest, a business which the people under the Mosaic dispensation were enjoined to carry on with humiliation and thanksgiving; but which amongst us, through the free use of spirituous liquors, is made an occasion of a greater abuse of the creatures and dishonour of the Creator; this arises in many, from a mistaken persuasion that hard labour, particularly that of the harvest field, cannot be carried on without using a quantity of rum or other distilled spirits. In support of this opinion, we are frequently told of the many people who have died at those times through the extream heat and fatigue, and it is supposed that many more would die, if a plentiful use of spirituous liquors was not allowed; but this is a mistaken notion, it being much more likely that the free use of rum occasioned the death of those people, the quantity they had swallowed down, sending a great flow of spirits into the head in proportion to the strength of their body caused them to strain their strength beyond what nature could bear; and in general the repeated large quantities of spirit commonly

drank

drank during the whole time of harvest, keeps up the blood in so continual a ferment and fever, that people cannot have a proper restorative sleep; their constitutions are thereby enervated, their lives shortened and an unfitness for religious impressions generally prevails.

These weighty considerations have induced some well minded people to endeavour to induce, by their examples, their friends and neighbours into a contrary practice; and under these attempts experience has made it manifest that very little or no strong liquor is necessary at those times; indeed they have been convinced that the harvest, and other laborious work, can be very well managed without making use of any spirituous liquors at all. If such labour was carried on with steadiness and proper moderation, there would certainly be no need of a recruit of strength being sought for by that means; more frequent intervals of rest, with a little food oftener allowed the reapers, and small drinks, such as molasses and water, either alone or made more agreeable with a little cyder, small beer, or even milk and water would fully enable them to perform their work to their employer's satisfaction and their own advantage, and the overplus wages they would receive to the value of the spirits usually given them, might be sufficient to purchase bread for their families. Several persons who from a persuasion that the common

mon method of giving spirituous liquors to labourers was exceeding hurtful, have made it a condition with those they have employed, not to use any spirituous liquors in their field; these have had their work performed to good satisfaction and without any damage ensuing to their labourers. Nay, where they have remained any considerable time with such employers, they have generally acknowledged themselves sensible of the benefit arising from having thus totally refrained the use of those liquors.

Should this practice take place, it would prove a great blessing, particularly to the labouring people, one half of whom (a physician of this country hath given as his sentiment) die sooner than they otherwise would do, solely by the use of spirituous liquors. Besides, that it would discourage the distillation of rye and other grain; a practice which is not only a great hurt to the poor in raising the price of bread, but must also be very offensive to God the great and good father of the family of mankind, that people should, in their earthly and corrupt wisdom, pervert their Maker's benevolent intention, in converting the grain he hath given to us as the staff of life, unto a fiery spirit, so destructive of the human frame and attended with the other dreadful consequences already mentioned. Here it may be noted, that any quantity of good molasses will by distillation, yield more than the same quantity of
proof

proof spirit. And that a considerable quantity of molasses if taken with bread at one time, as the Indians will sometimes do, will not intoxicate, the spirituous parts in the molasses being properly united by our good and wise creator with the earthly and balsamick parts, so as to make it quite friendly to our nature; but when by distillation the spirituous parts are separated from the other parts, that measure of spirits proceeding from the same quantity of molasses, becomes a fiery liquid, destructive of the human frame. Doctor Buchan in his Domestic Medicine, or Family Physician, a book which has gained so much esteem as to be twice published in this city, at page 71 of the English Edition says, “ many imagine that hard labour
 “ could not be supported without drinking
 “ strong liquors. This, tho’ a common is
 “ a very erroneous notion, men who never
 “ tasted strong liquors are not only able to
 “ endure more fatigue, but also live much
 “ longer than those who use them daily. *
 “ But suppose strong liquors did enable a
 “ man to do more work, they must never-
 “ theless waste the powers of life, and of
 “ course occasion premature old age. They
 “ keep up a constant fever, which wastes
 “ the

* The few of those who notwithstanding their excess in drinking spirituous liquors, from the uncommon strength of their constitution, may have attained to considerable age, would doubtless have lived much longer if they had lived temperate lives.

“ the spirits, heats and inflames the blood
 “ and predisposes the body to numberless
 “ diseases. At page the same author tells
 “ us, that all intoxicating liquors may be
 “ considered as poisons. However disguis-
 “ ed, that is their real character, and sooner
 “ or later they will have their effect.”

Amongst the several prejudices in favour of the mistaken use of spirituous liquors, there is none gives it a greater sanction or support, than the prevailing opinion, even with persons of reputation, that what they term a moderate quantity of rum mixed with water, is the best and safest liquor that can be drank; hence confirming the opinion, that spirit in one form or other is necessary. To such who have not been accustomed, and think they cannot habituate themselves to drink water, there may appear to be some kind of plea in this argument, especially to travellers, who often meet with beer, cyder, or other fermented liquors that are dead, hard, sour, or not properly fermented, which tend to generate air in the bowels, producing colicks, &c. But if those persons suffered the weight of the subject, and the encouragement they thereby give to the use of these destructive spirits, to take proper place with them, it might suggest the propriety, if not necessity of introducing a more salutary practice.

That pure fluid (water) which the benevolent father of the family of mankind, points out

out for general use, is so analogous to the human frame, that people might with safety gradually use themselves to it. Dr. Cheyne observes, that without all doubt, water is the primitive original beverage, as it is the only simple fluid fitted for diluting, moistening and cooling; the ends of drink, appointed by nature, and he adds happy had it been for the race of mankind, if other mixed and artificial liquors had never been invented. Water alone is sufficient and effectual for all the purposes of human want in drink: Strong liquors were never designed for common use. Speaking of the effect of wine, which he says to have been so much in use at the time he wrote, that the better sort of people scarcely diluted their food with any other liquor, he remarks, " That
 " as natural causes will always produce
 " their proper effects, their blood was in-
 " flamed into gout, stone, and rheumatism,
 " raging fevers, pleurifies, &c. Water is
 " the only disolvent or menstruum, and the
 " most certain diluter of all bodies proper
 " for food."

Doctor Short, in his discourse of the inward use of water, speaks much in its commendation. He says, we can draw a very convincing argument of the excellency of water, from the longevity and healthfulness of those who at first had no better liquor, and the health and strength of body and serenity of mind, of those who at this day

have no other common liquor to drink, of this the common people amongst the Highlands of Scotland, are a sufficient instance, amongst whom it is no rarity to find persons of eighty, ninety, yea an hundred years of age, as healthy strong and nimble, as wine or ale bibbers are at thirty six or forty. The Doctor says, There is a ridiculous maxim used by drinkers, that water makes but thin blood, not fit for business. I say, says he, it is water only that can endure its drinkers with the strongest bodies and most robust constitutions, where exercise or labour is joined with it, since it best assists the stomach and lungs to reduce the aliments into the smallest particles, that they may better pass the strainers of the body, which separates the nutritious parts of the blood to be applyed to the sides of the vessels, and exercise invigorates the fibres and muscles; whereas the rapid motion of the blood excited by drinking spirituous liquors, cannot fail of being prejudicial to the body, it will cause the watery parts to dissipate, and the remaining to grow thick and tough, and the event be obstructions, inflammations, impostumations, &c.—and tho' strong liquors afford a greater flow of spirits for a short time, yet this is always followed with as much slowness of spirit; so that to gain a necessary stock of spirits, the person is obliged to repeat the same force, till he learns a custom of drinking drams. In this we are confirmed,

ed, if we consider the great strength and hardiness of poor rusticks in many parts of the world, whose provisions is mostly vegetable food, and their drink water. The doctor adds, that it often happens that persons of tender, weakly, crazy constitutions, by refraining from strong liquors and accustoming themselves to drink water, make a shift to spin out many years.

After describing the many distempers produced by drinking malt or other fermented liquors he adds, that seeing constitutions differ, it is not to be expected that spirituous liquors should produce all the same symptoms in one and the same person, yet that all drinkers have several of them; and if they come not to that height, its because they afterwards use great exercise or hard labour, with sometimes thin diluting liquors, which prevent their immediate hurting.

And with respect to such well disposed people, who still retain a favourable opinion of the use of spirits mixed with water, ought they not, even from a love to mankind, to endeavour to refrain from it, on account of the effect their example may have in encouraging others in the use of spirituous, liquors, agreeable to the example left us by the apostle Paul, 1 Cor. viii. 13. *If meat make my brother to offend I will eat no flesh while the world stands, lest I make my brother to offend.* How much more ought they to refrain from that which tends to establish mankind, in a practice

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tice so generally destructive, more especially when they consider the danger themselves are in of encreasing the quantity of spirit with their water, as it has been observed, that the use of this mixture is particularly apt, almost imperceptible to gain upon those that use it, so that many otherwise good and judicious people have unwarily to themselves and others, fallen, with the common herd, a sacrifice to this mighty devourer.

A very eminent physician has given the following direction, for the benefit of those who have not wisdom enough left at once to abandon the odious and pernicious practice of drinking distilled spirituous liquors, *viz.* By degrees to mix water with the spirit, to lessen the quantity every day, and keep to the same quantity of water, till in about the course of a week, nothing of the dram kind be used along with water. By this means the person will suffer no inconveniency, but reap great benefit upon leaving off drams or spirits as has been tried by many. If any gnawing be left in the stomach upon quite leaving it off, a little warm broth, weak tea, or any thing of that kind, will be of service. The appetite always increases in a few days after leaving off drams, unless by the too long continuance of them, the tone of the stomach is destroyed. And when the stomach is thus affected a cup of carduus, camomile wormwood or centaury tea, every morning fasting and every evening will be found a good remedy.

THOUGHTS on SLAVERY *from*
different Authors.

“ **I**F Slavery admits of a moral or a rational Justification, every Crime, even the most atrocious, may be justified: Government was instituted for the Good of Mankind. Kings, Princes, Governors, are not Proprietors of those who are subjected to their Authority; they have not a Right to make them miserable. On the contrary, their Authority is vested in them, that they may, by the just Exercise of it, promote the Happiness of their People: Of Course, they have not a Right to dispose of their Liberty, and to sell them for Slaves: Besides, no Man has a Right to acquire or to purchase them: Men and their Liberty are not either saleable or purchasable, one therefore has Nobody but himself to blame, in case he shall find himself deprived of a Man, whom he thought he had, by buying for a Price, made his own; for he dealt in a Trade which was illicit, and was prohibited by the most obvious Dictates of Humanity. For these Reasons, every one of those unfortunate Men, who are pretended to be Slaves, has a Right to be declared free, for he never lost his Liberty; he could not lose it; his Prince has no Power to dispose of him; of Course
 “ the

“ the Sale was void. This Right he carries about with him, and is intitled every where to get it declared. As soon, therefore, as he comes into a Country, in which the Judges are not forgetful of their own Humanity, it is their Duty to remember that he is a Man, and to declare him to be free.—This is the Law of Nature, which is obligatory on all Men, at all Times, and in all Places.—Would not any of us, who should be snatched by Pirates from his native Land, think himself cruelly abused, and at all Times intitled to be free? Have not these unfortunate *Africans*, who meet with the same cruel Fate, the same Right? Are not they Men as well as we, and have they not the same Sensibility? Let us not, therefore, defend or support a Usage, which is contrary to all the Laws of Humanity.”

“——He who detains another by Force in Slavery, is always bound to prove his Title. The Slave sold or carried away into a distant Country, must not be obliged to prove a Negative, That he never forfeited his Liberty. The violent Possessor must, in all Cases, shew his Title, especially where the old Proprietor is well known. In this Case each Man is the original Proprietor of his own Liberty: The Proof of his losing it must be incumbent on those, who deprived him of it by Force. Strange
 “ (says

“ (says the same Author) that in any Nati-
 “ on, where a Sense of Liberty prevails,
 “ where the Christian Religion is professed,
 “ Custom, and high Prospect of Gain, can
 “ so stupify the Consciences of Men, and
 “ all Sense of natural Justice, that they can
 “ hear such Computation made about the
 “ Value of their Fellow-Men, and their
 “ Liberty, without Abhorrence and Indig-
 “ nation!”

“——The Bondage we have imposed on
 “ the *Africans*, is absolutely repugnant to
 “ Justice. That it is highly inconsistent with
 “ civil Policy: *First*, as it tends to suppress
 “ all Improvements in Arts and Sciences;
 “ without which it is morally impossible that
 “ any Nation should be happy or powerful.
 “ *Secondly*, as it may deprave the Minds of
 “ the Freemen; steeling their Hearts against
 “ the laudable Feelings of Virtue and Hu-
 “ manity. And, *lastly*, as it endangers the
 “ Community, by the destructive Effects of
 “ civil Commotions; need I add to these
 “ (says that Author) what every Heart,
 “ which is not callous to all tender Feelings,
 “ will readily suggest; that it is shocking to
 “ Humanity, violative of every generous
 “ Sentiment, abhorrent utterly from the
 “ Christian Religion; for as *Montesquieu*
 “ very justly observes, *We must suppose them*
 “ *not to be Men, or a Suspicion would follow*
 “ *that we ourselves are not Christians.*——
 “ There cannot be a more dangerous Maxim,
 “ than

“ than that Necessity is a Plea for Injustice.
 “ For who shall fix the Degree of this Ne-
 “ cessity? What Villain so atrocious, who
 “ may not urge this Excuse; or, as *Milton*
 “ has happily expressed it,

“————— *And with Necessity,*
 “ *The Tyrant's Plea, excuse his dev'lish Deed?*

“ That our Colonies want People, is a very
 “ weak Argument for so inhuman a Violati-
 “ on of Justice.—Shall a civilized, a Christi-
 “ an Nation encourage Slavery, because the
 “ barbarous, savage, lawless *African*, hath
 “ done it? Monstrous Thought! To what
 “ End do we profess a Religion whose
 “ Dictates we so flagrantly violate? Where-
 “ fore have we that Pattern of Goodness
 “ and Humanity, if we refuse to follow it?
 “ How long shall we continue a Practice,
 “ which Policy rejects, Justice condemns,
 “ and Piety dissuades? Shall the *Americans*
 “ persist in a Conduct, which cannot be
 “ justified; or persevere in Oppression, from
 “ which their Hearts must recoil? If the
 “ barbarous *Africans* shall continue to en-
 “ slave each other, let the Dæmon Slavery
 “ remain among them, that their Crime
 “ may include its own Punishment. Let
 “ not Christians, by administering to their
 “ Wickedness, confess their Religion to be
 “ a useless Refinement, their Profession vain,
 “ and themselves as inhuman as the Savages
 “ they detest.

“——Should we have read concerning
 “ the *Greeks* or *Romans* of old, that they
 “ traded, with a View to make Slaves of their
 “ own Species, whom they certainly knew
 “ that this would involve in Schemes of
 “ Blood and Murder, of destroying or en-
 “ slaving each other, that they even foment-
 “ ed Wars, and engaged whole Nations
 “ and Tribes in open Hostilities, for their
 “ own private Advantage; that they had
 “ no Detestation of the Violence and Cru-
 “ elty; but only feared the ill Success of
 “ their inhuman Enterprizes; that they car-
 “ ried Men like themselves, their Brethren,
 “ and the Offspring of the same common
 “ Parent, to be sold like Beasts of Prey, or
 “ Beasts of Burden; and put them to the
 “ same reproachful Trial of their Sound-
 “ ness, Strength and Capacity for greater
 “ bodily Service; that quite forgetting and
 “ renouncing the original Dignity of human
 “ Nature, communicated to all, they treated
 “ them with more Severity and ruder Dis-
 “ cipline, than even the Ox or the Ass,
 “ who are void of Understanding;—should
 “ we not, if this had been the Case, have
 “ naturally been led to despise all their *pre-*
 “ *tended Refinements of Morality*; and to
 “ have concluded, that as they were not
 “ Nations destitute of Politeness, they must
 “ have been *intire Strangers to Virtue and*
 “ *Benevolence.*”

H

“ But,

“ But, notwithstanding this, we ourselves
 “ (who profess to be Christians, and boast
 “ of the peculiar Advantage we enjoy, by
 “ means of an express Revelation of our
 “ Duty from Heaven) are, in Effect, these
 “ very untaught and rude Heathen Coun-
 “ tries. With all our superior Light, we
 “ instil into those, whom we call savage and
 “ barbarous, the most despicable Opinion
 “ of human Nature. We, to the utmost
 “ of our Power, weaken and dissolve the
 “ universal Tie, that binds and unites Man-
 “ kind. We practise what we should ex-
 “ claim against, as the utmost Excess of
 “ Cruelty and Tyranny, if Nations of the
 “ World, differing in Colour, and Form of
 “ of Government from ourselves, were so
 “ possessed of Empire, as to be able to re-
 “ duce us to a State of unmerited and brut-
 “ ish Servitude. Of Consequence, we sa-
 “ crifice our Reason, our Humanity, our
 “ Christianity, to an unnatural sordid Gain.
 “ We teach other Nations to despise, and
 “ trample under Foot, all the Obligations of
 “ social Virtue. We take the most effectual
 “ Method to prevent the Propagation of the
 “ Gospel, by representing it as a Scheme
 “ of Power and barbarous Oppression, and
 “ an Enemy to the natural Privileges and
 “ Rights of Men.

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THE END.

64

